CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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ANNIVERSARY DISSERTATION.

The following Dissertation was delivered at a late anniversary meeting of a society of under-graduates, in Harvard University, composed chiefly of young men of liberal views, who are religiously disposed; and who meet at stated times for religious improvement. Through the instrumentality of a friend of the author, we have obtained a copy with the privilege of making such use of it as we may deem expedient. Its plainness, directness, and good sense, and especially, its remarkably *practical* character entitle it to notice, and must render it highly useful to all who peruse it.

Obligation corresponds with privilege. Where much is given both reason and scripture teach us that much should be required. To us, my friends, much has been given. But let us not forget that for that much we are indebted;—indebted to society, which expects much, and has a right to expect much, at our hands in return. Let us not suppose that this debt is to be cancelled by any thing short of the active exertions of a whole life spent in usefulness. Let us not for a moment harbour the mistaken notion that we are at liberty to follow our own inclinations, pursue our own interests, or our own pleasures, regardless of the good of society.

The dictates of reason then, and the admonitions of conscience, both call on us, as we stand here at the close, as it were, of our academieal course, and just about to launch forth into active life, to inquire how we may best promote the true interests of society. This inquiry, however, should not go alone; we should ask in connexion, what are the wants of society?

The objects of this association, and the occasion of the present meeting, direct me to waive the consideration of the political and literary, and speak only of the religious wants of the community. In obedience to this direction I have selected as the subject of this anniversary dissertation, "The best means of promoting pure and rational Christianity among the yeomanry of our country." (By pure and rational Christianity, however, let me observe I do not mean the peculiar doctrines of a particular class of christians; for a discussion of those, at this time, would be peculiarly improper for one in my station: No,—I mean correctness of principle, and propriety of conduct.) First, then, if we would promote the spread of pure and rational Christianity among the yeomanry of our country, we must direct our attention to the improvement, in this respect, of our common town schools. For how highly soever we may value our sanctuary privileges, as affecting religious character, it must be admitted that the foundation of correct religious principle is for the most part laid in early impressions—in impressions received in the years of infancy and childhood, from the parent or teacher. A kind word, a look, or a kiss of approbation from the parent has frequently made the man what he is. An influence of the same kind, though less in degree, is exercised by the teacher.

To him, next to the parent, does a child look for approbation or censure, and often to his approbation or censure may much of the character in after life be traced. In some instances the influence of the teacher is even greater than that of the parent. Is it not then important that the influence of these teachers, which is to be so powerful, should be favourable to virtue and religion?

In this part of our country the great mass of the population depend on the common town schools for their education; a privilege truly great—a privilege however which ought to be improved to the best advantage. Ten or twelve weeks in the winter and sixteen or twenty in the summer, is full little time enough wherein to acquire such an education and fix such principles as are to fit the man for usefulness and regulate his conduct in after life. The teachers of these schools then should be persons themselves possessed of correct principles and distinguished for propriety of conduct; and persons too who are desirous of promoting the growth of correct principles and aiding in the cultivation of propriety of conduct in others. It is not a sufficient recommendation that they are qualified to instruct in the common branches of education. They should be persons whose minds and hearts are imbued with the principles of religion; whose every word and look and action proceed from principle; for their every word and look and action are carrefully watched by their pupils and are exercising an influence upon the characters of the rising generation. Many of us can recollect perhaps, times when for a season we have felt our dread of profane swearing diminished, our respect for the subbath and the institutions of social worship lessened, and our reverence for the sacred scriptures weakened by beholding our school-masters to whom we looked for example as well as instruction taking the name of God in vain, transgressing the command of his Maker and the laws of the land by breaking the sabbath, or treating the contents of the sacred volume with contempt. These school-masters then should be persons who fully realize the responsibleness of their stations—who feel that they are not acting for themselves alone; persons who will interest themselves in the moral and religious welfare of their pupils—who will be anxious to impress upon their young minds correct notions respecting the true character of God and his government—their relations to their fellow-beings, and respecting their own dispositions.—Nor should this be all. They should endeavour to deepen these impressions by accustoming their pupils to the conduct naturally flowing from such principles—by accustoming them to love and reverence and fear but not to dread their Maker and their father—to treat with kindness and good will their fellow-men, and to regulate their own dispositions and conduct by the dictates of reasons and the instructions of scripture. All of these instructions should be seconded by, and many of them encouraged, in the form of example.

I may be told that it is impossible for a teacher to do any thing in so short a time as ten or twelve weeks. I answer, by applying the same observation to literary instruction, where it will hold equally good. Who could imagine that a correct knowledge of reading, writing and spelling, a tolerably accurate acquaintance with Arithmetic and Grammar, History and Geography would be acquired in a common country town school? Yet this is often the fact. Can there not then be much done in these schools in a religious and moral point of view? Surely there is nothing to cause us to dispair of great success.

I have been thus earnest on this tropic for two reasons.

1st We may ourselves become teachers for a season on leaving college, if not of town schools, at least of other literary institutions; and if so it is important that we realize the responsibleness of the station and not perform its duties for the paltry pay annexed to them.

2d If we do not ourselves teach, we shall unavoidably exercise a powerful influence in this respect, on the community at large. In whatever profession we may engage, the towns in which we happen to settle may in this respect be as it were under our control. One man of public education may make the schools of his village just what he pleases, and it will be his fault in part if they are not what they should be. We are apt to think these schools of trifling importance. Our Lawyers, Physicians and even Clergymen in some instances have appeared to consider them beneath their notice, and have left the oversight of them to those who could send their children no where else. But if I am not much mistaken it will be found that our common town schools are among the best means of promoting pure and rational christianity among the yeomanry of our land. And if we are truly desirous of promoting its spread we shall direct our attention to this point when we go forth into active life.

But we must not stop here. The boy soon becomes a man, and the impressions received at home or at school must be cherished or they will not settle down into fixed principles of action. The man enters into the active business of life—the growth of piety and virtue is checked by a multiplicity of worldly cares—the correctness of principle is assailed by temptation—the line of propriety in conduct is departed from, in an hour of thoughtlessness. Where under such circumstances shall he look for direction, guidance and advise? Where but to the pulpit?

Our next inquiry then, is into the wants of the community in this respect; that is, we are to inquire what kind of preachers are wanted in our country towns, to promote, to the greatest extent possible, the growth of pure and rational christianity among the common people. To prosecute this inquiry we must ascertain the state of religious feeling among the common people at the present day, and then point out some of the prevailing prejudices respecting preachers and preachings.

1st With regard to the state of religious feeling, it may be observed that the present is a day of much dispute upon religious topics.—These disputes by means of the periodical religious Journals have been circulated to a certain extent among the common people, and have affected them to a certain degree. But still it may be safely said, that but few of this class of people read religious controversy at all. Of *that few* but a small part read for the sake of coming at the truth, and of *that small part* only a portion are actually convinced by what they read. The common people however, have a rule by which they judge of the truth or falsity of the disputed doctrines of religion. They judge of these doctrines by the character and conduct of those engaged in their support. A preacher who is earnest, who appears to be in heart and soul engaged, not merely in supporting his own creed and putting down all opposed to it—but in telling men their duty—in pressing home upon their consciences what their consciences are ready to testify is but too true; that their conduct is not as correct as it might be—that neither their lips nor their lives express, to as great a degree as possible, the religion they profess; while at the same time his own conduct is an earnest of the truth of his preaching—bodying forth the spirit and and precepts of the Gospel, and exhibiting a living reproach upon the characters of those he reproves, such a person *will—must* gain proselytes. The common people have not time to read disputes, nor, *had they*, could they generally understand them. But they can understand the practical precepts of the gospel, and can compare with these the preaching they hear and the practice they behold; and where these are conformable to the grand rule by which they are to judge, is it not natural that they should conclude that the persons exhibiting them are correct in their speculative notions upon doctrinal points? Is it not according to the established laws of the human mind that men, in cases where they have not the opportunity of examining, or are not capable of judging, should form their opinion of the truth of doctrines affecting conduct, by the *practice* of those who maintain them. I do not say that this is a proper way of judging.—All I say is that it is the way in which the common people of our country towns, if my observation has not deceived me, do actually judge—and that it is not unnatural or extraordinary that they should so judge. So long then as they do judge in this way those who go among them as preachers, should regulate their conduct accordingly. And we are led to conclude that if preachers will do much towards promoting the spread of pure and rational christianity, or even towards extending their own particular tenets, they should show by their manner of preaching, and by their practice, that they are in heart and soul engaged in the work. But allowing that they are thus engaged it will then be necessary to become acquainted with the prejudices of the common people respecting preaching and preachers.

If you go forth into our country towns, and make yourself acquainted with the common people acquire their confidence, and among other things inquire respecting their ministers, you are told with regard to his practice, that he does not visit and make himself acquainted with his people—that they do not feel free to consult him on any little doubts they may entertain—that he does not interest himself in their schools, or seem to take any concern in the welfare of the young; that the children look on him with dread; the young feel themselves thrown into an awful distance in his presence—that he holds himself above his parishoners, and does not seem to take pleasure in the company of any but the learned. Or, if he does visit, you are told that he calls for mere *form sake* and not because he feels interested in their welfare—that he makes his visits rather visits of parade than pastoral calls—that when he does call, the last subject he would mention is the one on which he ought to be at home, viz. that of religion. Such are some of the answers by which you may judge of what the common people expect with regard to the practice of their preachers. If you ask respecting his *preaching*, you are told that in the pulpit he repeats over what he has writen like a school-boy saying his lesson; that he does not appear to be engaged; to *feel* what he says; or that his sermons are specimins of elegant sentences; that they flow smoothly and prettily along but leave no impression on the minds; are not imprinted on the memory; that he speaks in such indefinite terms of the advantages of religion in general without pointing out precisely and distinctly what religion is, or how a person may acquire the religious character, that it is impossible to carry away from the house of God any distinct impressions on any new or newly revived ideas on which to reflect during the course of the week. Such are some of the answers you would receive on this point, and by such answers you may judge of the prejudices of the people in relation to it. These prejudices, which do exist more or less in every country village, although they may appear to us whimsical and absurd, are yet a hindrance and obstacle in the way of the preacher, and ought, when know, to serve as hints for the regulation of his conduct. The rules to be drawn from a knowledge of these prejudices are these.

1st. He who undertakes to promote the spread of pure and rational Christianity among the common people of our country must acquire the habit of interesting himself in all their concerns—their welfare—their success in business—the prosperity of their families, &c. Questions upon these subjects, trifling as they may appear, do much towards gaining over the affections of people;—and until these are gained there is no chance of doing much good. People are apt, perhaps *too apt*, to think that the visits of their ministers are performed merely as duties imposed by that profession. This feeling must be done away; and there is no so effectual method of doing it away, as by shewing them that you are interested in their welfare in other particulars.

Teachers in country towns must interest themselves in the schools and in the welfare of the young. It is with them that a clergyman generally does most good; and it is through them frequently that he does good to the parents. But the young are apt to look on religion as something that will put a stop to all their liveliness and animation, and consequently to all their enjoyment. The formal and sanctimonious appearance of preachers, has in some instances contributed to increase this feeling. It is a feeling, however, which must be removed; for the young will not be disposed to attend to the instructions of the clergy, so long as they feel this dread of religion. And even if, in some moment of excitement, (as is sometimes the case,) they have recourse to religion, still they feel no affection for it;—their religion is that of servile fear, rather than of filial love. It is important that the preacher should exer himself, to prevent the young from receiving as they are too much disposed to do, this false and injurious impression. To do this, they should present to them a countenance not darkened by the lowering clouds of melancholy and gloom, but lighted up with the bright efulgence of inward peace; he should show by his appearance that a christian's enjoyment, is, of all others, the most exalted and pure. But in doing this, there is another extreme to be avoided. The preacher should be careful not to appear light and frivolous in his conversation and manners. Instances of failure in this respect might be mentioned, where the young were led to conclude that their ministers would be fond of high life, and would even indulge in dissipation, were it not that they feared the remarks and censure of the public. Where this opinion prevails; where the young think that their preacher has engaged in his profession, as he would in any other, merely for the sake of acquiring a livelihood, without any love for religion and its duties, no good can be done. The more earnest he is in reproving vice the more they smile at his apparent zeal where they think the heart and affections are not engaged.

3d. The preacher in the country must be willing to give up some of the pleasures of literature and literary society for the sake of promoting the spread of pure and rational Christianity. In preparing for the sacred profession at the present day, all necessarily become acquainted with general literature. But this acquaintance is to be considered only as a means of doing more good, and not as the end of the labour of acquiring an education. Consequently where more good can be done by renouncing in part the pleasures of literature and literary society than would otherwise be effected, it becomes a duty to renounce them. But in our country towns the circle of literary society, if any such exist, is very limited, and if a clergyman confines his intimacy and friendship to those, the sphere of his usefulness will be greatly contracted. He must be willing to associate with the illiterate and vulgar; he must mix even with publicans and sinners, if he would do much in the cause of pure and rational Christianity. He must show that the only reason of his preferring the society of one class of his hearers over that of any other, is their superior attachment to, and attainments in virtue and religion.

The hints to be drawn from the prejudices of the common people respecting the manner of pulpit performances are:—

1st, That the preacher should be earnest and engaged; should speak from his feelings, that he may feel what he says, and

2nd, In addition to this, he should in his writing avoid the general indefinite manner of treating subjects into which scholars are too apt to fall; he should have some point standing forth in a prominent manner, to catch the attention and fix the mind of the hearer. It should be his object to leave some distinct impression; and whether he has done this or not, must be determined by conversing with his people upon the subjects which had been the themes of his public discourses. Another particular respecting which the common people complain, is that the sermons they hear are frequently on subjects not adapted to their wants; that their preachers are vehement against doctrines they never heard of, and against practices unknown to them.

By mentioning the reasons why preachers fail in this particular, I shall suggest the means of avoiding this failure. Those who fail in this particular do not visit their people enough to make themselves acquainted with the state of their minds; to know on what subject they are inquiring, and consequently what are adapted to their wants. They take their ideas more from books than from life, and from the state of society where they are; and because the authors they read, preached against such and such doctrines, against such and such practices, they think they must do the same, without once considering the difference there may be in the state of society, at these different times. Or allowing that they take their ideas from the writings of their cotemporaries, still the fault and the evil are the same. They apply what was written and intended for those believing, and in danger of believing, in certain doctrines, to persons who have never heard of these doctrines. To avoid this, preachers should make themselves thoroughly acquainted with the state of their hearer's minds, learn accurately on what points they are in doubt, and what circumstances occasion their doubts; to what subject they are directing their inquiries, and then by preaching upon and clearing up these doubtful points, they will do good in a tenfold proportion. Such are some of the hints drawn from the prejudices I have noticed. Other hints will be continually suggesting themselves to those familiar with the class of people I have mentioned, as other prejudices become known. And here let me hope that I shall not be misunderstood. Let it not be supposed that I would attempt to point out the duties of a profession, the peculiarities of which are as yet, and perhaps ever will be, entirely unknown to me. All that I have aimed to do was to enumerate some of the complaints respecting preachers and preaching which I have heard uttered in society, and to mention the

traits of character most acceptable in a preacher, to that class of people of whom I have been speaking. But when we have obtained or formed good preachers we have not done all.—Something more is necessary to render pure and rational christianity prevalent. The people amid the preaching of so many different doctrines as are at the present time held up to view, should have some fixed and sure rule by which to regulate their belief and their practice. This I shall be told they have in the scriptures. But if you inquire on this point among the common people they will generally I think, give something like the following reply. The preachers of the orthodox stamp hold up doctrines that appear to coincide with the plain and obvious meaning of scripture, but irreconcilable with the no less plain and obvious dictates of reason; those of the liberal order support opinions perfectly reasonable, but which seem to us in direct opposition to certain passages of scripture. How shall these be reconciled, they inquire? Those who believe that the instructions of scripture always coincide with the dictates of reason, would say, let the scriptures be properly and correctly translated and explained, and all these apparent contradictions will vanish at once.

A translation then of the New Testament, together with an explanation of some passages is wanting. It is needed on two accounts:—

1st. It is needed in order to give a correct idea of the real meaning of scripture. and,

2nd. It is needed in order to place the hearers and preacher on the same footing. The hearer is to judge of the truth of preaching by the scripture. But in many cases, the preacher begins with denying the correctness of the translation, and consequently takes a ground on which the common unlettered hearer cannot meet him, cannot judge of the truth of what he says. This is a great obstacle to the spread of liberal sentiments; and whether they are true or false, it will be found that they will spread with much greater rapidity if this want of the community should be relieved. Men are too fond of keeping the reins in their own hands to consent to have their faith guided by another. Nor is this proper; they consider the free use of the scriptures by all, as one of the greatest blessings of the reformation.

But this reformation is but half completed if the preachers alone are allowed access to the true meaning of the scriptures. But this translation should not be sent out alone. The bible is read by most of the common people now, not because it is an interesting book, but because they are taught to think it a duty to read it. It is all in vain that you tell them that on account of the authority whence it came, the subjects of which it treats, and the manner in which it treats them, that it ought to be an interesting book; you must make it so or it will never be read so much as it ought to be. This book to be interesting must be understood.—To be understood it must be accompanied with notes not critical but explanatory. Many passages of the sacred volume contain references to persons and places and practices of which the generality of people know little or nothing, and which appear absurd, or are entirely unintelligible unless these references are explained. Many of the readers of the bible are not able to draw correct practical inferences from what they read. These should be pointed in a brief but direct and distinct manner. These notes should not in any case be critical since then they would answer only for the learned. They should be entirely explanatory and practical, and then they will be useful in making the bible interesting and in a ten-fold proportion profitable.

That the public are in want of a work of this kind, the greediness with which Scott's family bible was sought is a proof. In one instance where this work was placed in a social library a high premium was bid for the first perusal; and so desirous were all to read it that this premium was kept up till the third or or fourth perusal. Yet this is not what is wanted. We want something in a shorter and cheaper form; something, the perusal of which, by not being so tedious, shall become more general, the possession of which, by not being so expensive, shall be more common. The next means which I shall notice, of promoting pure and rational Christianity among our yeomanry is the establishment of social libraries. It is a general and pretty correct observation, that ignorance and vice, knowledge and virtue, for the most part, go hand in hand. To promote the interests of religion and virtue among the common people it is important that their minds be enlightened. The establishment of social libraries will promote this end more effectually than any other means. Where each individual is able to purchase only a few books, by putting the little which each can spare for this purpose into one sum, many books may be bought. So that each individual will have more reading and that of a more useful kind, and this reading will do them more good than the same quantity in any other way. For, in the first place, a committee of those best qualified to judge will select the books; so that the matter itself will be of a more useful kind, and in the second place they will be led to talk of what they read, as all will peruse in the course of their reading the same works; and not only will the knowledge acquired by reading be much more deeply fixed in the mind but much more of it will also in this manner be acquired. For the ideas suggested by the same book and the same passages to different readers will be different, and by conversing on the subject treated, and making these different ideas common property each will acquire more than he would by reading only.

At the present time much is attempted to be done among the common people by way of tracts.—Although I should not approve of the tracts commonly used yet the plan I think is a good one. If those most conversant with this class of people would show what kind of books are wanting that they might be printed in a cheap form, and distributed for a small price, much good might be done. We do not want to send round fictitious accounts of miraculous conversions—wonderful stories of the signal dealings of God's providence—marvellous advances of children and youth in piety and holy conversation. Such publications do no good any where, for reasons that are obvious to any one. There is wanted however a series of short and appropriate village sermons. Clear and distinct expositions of the connexion between doctrine and practice—between principle and action. If such books could be substituted for the tracts generally circulated, it would be one means of promoting the spread of pure christianity. Thus I have endeavoured to state what appeared to me from observation to be some of the most needed and most obvious means of promoting pure and rational christianity among the yeomanry of our land. Other topics presented themselves but this dissertation has already exceeded the limits proposed. I have pointed out these different means, as hints for the direction of our attention when we leave our present situation, and assume our places in society. Should we devote ourselves to the Christian Ministry, what I have said on that topic may serve to show what may be done in preparing for the practical duties of the profession, by directing the attention to the state of religious feeling and the prejudices of the common people. If we devote ourselves to the professions of law or medicine, still we must recollect that society has a claim upon us in this respect—that it will fall to our lot to remove as far as possible all unreasonable prejudices against the clergy, to promote to the best of our ability the circulation of a correct translation of the scriptures when such shall appear—to take cognizance of social libraries, and exert our influence with regard to the books circulated among the common people. If what I have said should serve to excite in us a stronger desire to render ourselves useful to the class of people of whom I have spoken, in any of the ways I have pointed out, it will sufficiently repay us for the time we have this evening spent together. ARGONAUT.

FOR THE CHRISTIAN REGISTER.

Mr Reed—The Epitaph on the tomb-stone of Lieutenant-Governor Stoughton, of Dorchester, has been repeatedly published, and often admired. But I am not aware, that in any publication, it has been traced to its right origin. The general, if not the universal impression has been that it was the production of our own country.

But on reading, some years since, the Christian Observer, for 1815, I found, that it was taken, almost word for word, from the Epitaph on the tomb of the celebrated Blaise Pascal, of Paris, and that it was written by Aimonius Proust de Chambourg, Professor of law in the University of Orleans.

It may gratify the curious to see these Epitaphs placed in parallell columns, that their agreement and difference may be at once perceived.

Blasius Pascalis, Scutarius nobilis,

Hic jacet.
Pietas si non moritur, æturnum vivet.
Vir conjugii nescius,
Religione sanctus,
Virtute clarus,
Doctrina celebris,
Ingenio acutus,
Sanguine et animo pariter illustris;
Doctus, non doctor,
Æquitatis amator,
Veritatis defensor,
Virginum ultor,
Christianæ moralis corruptorum acerrimus hostis.
Hunc rhetores amant facundum,
Hunc scriptores norunt elegantem,
Hunc mathematici stupent profundum,
Hunc philosophi quærunt sapientem,
Hunc doctores laudant theologum,
Hunc pii venerantur austerum,
Hunc omnes mirantur;
Omnibus ignotum; omnibus licet notum.
Quid plura? Viator, quem perdidimus?
Pascalem.
Is Ludovicus erat Montaltius.
Heu! Satis dixi,
Urgent Lachrymæ,
Sileo.
Ei, qui bene precaberis,
Bene tibi eveniat, et vivo et mortuo.
Vixit An. 39, M. 2.
Obiit An. Rep. Sal. 1662, 14 Kal. Sept.
ΩΛΕΤΟ ΠΑΣΚΑΛΙΟΣ
ΦΕΤ! ΦΕΤ! ΠΕΝΘΟΣ ΟΣΟΝ!
Cecidit Pascalis!
Heu! Heu! Qualis Luctus!

Gulielmus Stoughtonus, Armiger,
Provinciæ Massachusettensis in Nova Anglia
Deinde Gubernator, [Legatus,
Necnon Curiæ in eadem Provincia superioris
Justiciarius Capitalis,
Hic jacet;

Vir conjugii nescius,
Religione sanctus,
Virtute clarus,
Doctrina celebris,
Ingenio acutus,
Sanguine et animo pariter illustris,

Æquitatis amator,
Legum propugnator,
Collegii Stoughtoniani fundator,
Literarum et literatorum fautor celeberrimus,
Impietatis et vitii hostis acerrimus.
Hunc rhetores amant facundum,
Hunc scriptores norunt elegantem,

Hunc philosophi quærunt sapientem,
Hunc doctores, laudant theologum,
Hunc pii venerantur austerum
Hunc omnes mirantur;
Omnibus ignotum; omnibus licet notum.
Quid plura? Viator, quem perdidimus?
Stoughtonum!

Heu! Statis dixi,
Urgent Lachrymæ,
Sileo.

Vixit annos septuaginta,
Septimo die Julii. Anno Salutis, 1701,

Cecidit.
Heu! Heu! Qualis Luctus!

CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 26, 1824.

In the two last numbers of the Christian Watchman some notice has been taken of the report to which we alluded in our last paper but one, relative to *re-baptizing*. If the writer supposes that we aimed in that article to cast an odium on the denomination to which he belongs, he labours under a serious mistake. Our only purpose was, (as we think a fair mind will perceive by reading the article) to discountenance fanaticism, and an abuse of the christian ordinances. Having resided sometime in the neighborhood where these transactions were said to have occurred, we had been made acquainted with various religious extravagances, a knowledge of which rendered the report to which we allude, by no means improbable; and the confidence with which it was spoken of in a neighboring village as well as the direct and unhesitating manner in which it was stated to us, naturally removed from our mind any remaining doubt of its truth. We are happy to learn that the report was unfounded, and, notwithstanding the strong reasons which the circumstances we have mentioned afforded for believing it true, we freely express our regret that we so hastily gave it credence and currency.

The statement which one writer has made relative to the practice of some Congregational or Presbyterian ministers, in re-baptizing members of their churches, is, to us, entirely new and unheard of, and we are none the less ready to express our decided and unqualified disapprobation of the practice, in them, than we were when done, as was represented to us, by an elder of the Baptist denomination. We say, as we said in the first instance, that if the ordinance of Baptism has *any* meaning or use—if it is of *any* importance at all, as a Christian rite, then it is of *too much* importance to be trifled with in the manner we have mentioned. And though every minister, as well as every private christian, must determine for himself what he may do and *permit*, in this respect, so far as relates to the influence on himself only. Yet we cannot but think and say, that it should be an inquiry of solemn moment with every such person, how far he may venture to set an example to others, which by leading them to think lightly and disrespectfully of the positive institutions of religion, may result perhaps in entirely unsettling their better principles.

That this is the natural tendency of the practice of re-paptizing can hardly be doubted by any reflecting mind, and among whatever class of Christians it is practised it seems to us worthy of severe and decided reprehension.

Mission to Hayti. On account of the great emigrations of free blacks to Hayti, the managers of the United Foreign Missionary Society have appointed Rev. William G. Fennington, a coloured man, as a missionary to the emigrants of Hayti. This man was educated at an African School in New Jersey, under the care of the Synods of New York and New Jersey. He was licensed last year by the Presbytery of N. J. and has been lately ordained by the same Presbytery, with a special view to this Mission.

The American Missionary Register states, that among the emigrants who lately sailed for Hayti in the ship Concordia, there were a number of respectable and exemplary professors of religion, who were formed into a church, and had their elders elected previously to their embarkation.

Our readers will recollect that for a year or two past there has been a schism in the Roman Catholic Church of St Mary's in Philadelphia, and that the Rev. Mr Hogan acted a conspicuous part in resisting the influence and authority of the party favourable to the Pope. The following is an extract from a letter lately written by Mr Hogan to certain pew holders in St Mary's church, in answer to one addressed by them to him.

"In the first place (says Mr Hogan) I wish to acknowledge no right on the part of the Pope, to interfere directly or indirectly in the civil or religious concerns of this country, which in one of his last communications to the former Trustees of St Mary's Church, he had the unparalleled effrontery to style his American Colonies: (risum teneatis.)

2dly. I wish the service of our Church to be performed in the English language, or in that of whatever country our creed may be introduced into: this to be done as soon as we can have a correct translation printed; the service to remain as it is until then.

3dly. The celibacy of the clergy should be abolished, as a restriction unnatural, unlawful and unscriptural.

4thly. The holy communion should be administered in both kinds, and not oftener than once a month, unless in cases of sickness or the intervention of some great festival.

5thly. The doctrines of general and particular *indulgences* should be considered as the offspring of Papal and monastick avarice, and rejected in all its forms.

6thly. The use of relicks, scapolars, beads and all such articles of monastick traffick, should be discontinued.

7thly. No monies should be received for mass for the dead, blessed candles, holy water &c. If, as soon as you can repossess yourselves of St. Mary's Church, you adopt these rules of discipline, which I propose to you, I shall feel it a duty to become your pastor; or should you prefer separating entirely from that church, and building one for yourselves, I will subscribe *two thousand dollars* and give *my services gratis*, until such time as the church can afford me a salary."

The London Evangelical Magazine for October, gives an account of the introduction of christianity among the inhabitants of a cluster of islands lying in the South Pacific Ocean, at the southwest of the Society Islands, between 19° and 22° S. lat. and 153° and 160° W. lon. There are eight islands in this group four of which are thickly inhabited. In the island called *Artutake* there had been an entire revolution in their religious notions and practices, and it is said that nothing seems to be now wanting but teachers to extend the good beginning through the whole group.

Religious Newspaper. Proposals have been issued by Barnabas Bates, late minister of the Baptist Communion in Bristol, R. I. for publishing a weekly religious newspaper, to be entitled the Christian Inquirer. The following notice of the intended publication is from the last number of the Christian Examiner.

"The editor professes himself a Unitarian, but invites persons of every belief to use his columns for purposes of amicable discussion, his design being, 'to give every class of people of every religious sect an opportunity to speak in their own defence, and to bring every opinion and practice to the test of reason and revelation.'"

The *British National Education Society* celebrated its 13th anniversary at London in June last. It was on that occasion stated by the Bishop of Exeter, that not a single child, educated in a national school, had been brought to Justice for any crime.

The anniversary discourse before the *Baptist Auxiliary Education Society of the Young Men of Boston*, will be delivered by the Rev. Henry Jackson, of Charlestown, on Sabbath evening next, at the Rev. Mr Wayland's Meeting-house, after which a collection will be taken in behalf of the Society. Services to commence at half past six o'clock.

The Treasurer of the United Domestic Missionary Society acknowledges the receipt of $1172 72 since the first of October last.

The ordination of Mr Charles W. Upham, as Colleague Pastor with Rev. Dr Prince of Salem, will take place on Wednesday the 8th day of Dec. next.

The eleventh anniversary of the New York Baptist Theological Seminary was celebrated on the 10th inst. This institution has given aid in the education of twelve gentlemen who are now engaged in the ministry. Three students in Theology are now supported by its funds, in the seminary at Hamilton, N. Y. At this seminary, which is yet in its infancy there are *forty-three* students in Theology.

Thursday the ninth day of December has been appointed by the Governor of New-Jersey, to be observed in that State, as a day for public Thanksgiving and Prayer.

The English Duke of Sussex is supposed to have the most stupendous collection of theological works extant—between 60 and 70,000 volumes. Among which are upwards of 150 different editions of the Bible, and it is reported his Royal Highness means to bequeath the entire collection to one of the Universities.

GENERAL INTELLIGENC

Presidential Electors. The final r
doings of the New-York Legislature, in
Electors, was, that of the 36 who were cho
friendly to Mr Adams, 4 to Mr Crawford a
Clay. Besides these and in addition to t
in our last, we now add *four* in Rhode-I
Mr Adams, and *nine* in Georgia for Mr Cr
By further accounts we learn also tha
tors chosen in North Carolina, are probal
Jackson.
The following table will show the re
of the votes:—

Electors. States.	Adams.	Jackson.	Cr
9 Maine	9	00	
8 New-Hampshire	8	00	
7 Vermont	7	00	
15 Massachusetts	15	00	
8 Connecticut	8	00	
4 Rhode-Island	4	00	
36 New-York	25	00	
8 New-Jersey	00	8	
28 Pennsylvania	00	28	
3 Delaware	1	00	
11 Maryland	3	7	
24 Virginia	00	00	
9 Georgia	00	00	

From the present state of the votes it is
no person will be chosen by the electors.
has now 80. In order to secure his electi
he must receive 51 out of 91 which are y
This however may be considered as altoge
able. Gen. Jackson has now 43 votes,
ceive all that are now to be given, exce
order to be chosen by the Electors. Mr C
undoubtedly be the third candidate on
voted for by the House of Representative

The choice of President and Vice Pre
United States, for the ensuing four years,
on Wednesday next. Who will be pr
question not easily answered. But no q
that Mr Calhoun will receive a decide
the electorial suffrages for Vice Presiden

North-Carolina. We learn from
Intelligencer of Saturday that the returns
ties of this state, (out of 63) give a ma
for the Crawford ticket over the opposi
The Raleigh Register says, "From all
on the subject, the majority will be sm
candidate, and no one can pronounce w
on which side it will be.

Ohio. There is yet no certain inform
result of the election in Ohio. The Z
publican of Saturday, Nov. 12th, sa
seen a note from a gentleman in Lancas
forms us that a person direct from Colu
the returns from the reports of the S
amount in the total, as follows:—Clay,
son, 16,735; Adams, 12,112—Clay's
Jackson, 555. The Sheriffs disagree in s
which renders it doubtful. until to-mor
official returns will be opened.

Capture of Pirates. In our last v
account of a number of late daring pi
West Indian Seas. It now appears tha
pirates have been taken. The follow
tract from a letter written by Lieut.
Skinner, of the U. S. Schooner Porpoi
retary of the Navy.

It appears that on the night of the 1
Hunter was sent out with the boats to
point Yeacos, Sewappa Bay, &c:—
"On the evening of the 22nd," says t
Hunter returned with a piratical schoo
riage gun, and one new American cu
other boats; one, having three men on
tured in Sewappa Bay—every appearan
suspicions of piracy. These persons i
Hunter that their vessel had been ta
men, the boat they were in given in ex
a promise of returning in a few days,
their vessel. The next day, off Camrioc
er discovered a suspicious schooner sta
chase of a vessel in sight. On his appr
tacked, and made for the shore, close
the boats. The crew abandoned the
to the woods, where they were sought
From the number of nautical instrum
clothing, rigging and sails, with three s
colors found on board, she must have
vessels; from stains of blood on clothe
ticles on board, I fear the unfortunate p
they belonged must have been murdere
were discovered which could lead to th
vessel or vessels captured; several arti
were marked "Capt. Shaw"—a numb
tials "A. S." A bag on board was
Morning Star's Letter Bag!" one wai
ing in the pocket a printed card, "
Boarding House, Charleston, S. C." a
have been newly printed. A medicine
was put up in New-York. I have del
oners to the Governor of Matanzas, a
him with all the testimony in my pow
throw any light on their character."

Fire. The Capitol of the State of
destroyed by fire on the 4th inst. Th
said to be the finest in the state, meas
by 60. It was built in 1816, and cost

American Female Enterprise.
Otsego county, an establishment has b
some young ladies for the manufactu
Leghorns, and they have already been
to undersell, advantageously, the tra
ular article. Several specimens are
manufactured by the Misses Jones, p
establishment, and they are highly cr
industry, taste, and skill in the art.—

Baltimore, Nov. 20. By the fast
Young Brutus, Capt. Murphy, arrive
from St Thomas, we learn that the U.
Beagle, on the 27th October fell in wi
a small piratical sloop rigged boat, c
of Crab Island—the crew effected thei
quently it was understood, that six o
taken prisoners by the authorities of C
whole number of persons on board, as
be ascertained, amounted to eleven.

Subscriptions have been commence
for an Equestrian Statue of Washingt
cost $40,000

GENERAL INTELLIGENCE.

PRESIDENTIAL ELECTORS. The final result of the doings of the New-York Legislature, in relation to Electors, was, that of the 36 who were chosen, 25 were friendly to Mr Adams, 4 to Mr Crawford and 7 to Mr Clay. Besides these and in addition to the list given in our last, we now add *four* in Rhode-Island for Mr Mr Adams, and *nine* in Georgia for Mr Crawford.

By further accounts we learn also that the Electors chosen in North Carolina, are probably for Gen. Jackson.

The following table will show the relative state of the votes:—

Electors.	*States.*	*Adams.*	*Jackson.*	*Crawford.*	*Clay.*
9	Maine	9	00	00	00
8	New-Hampshire	8	00	00	00
7	Vermont	7	00	00	00
15	Massachusetts	15	00	00	00
8	Connecticut	8	00	00	00
4	Rhode-Island	4	00	00	00
36	New-York	25	00	4	7
8	New-Jersey	00	8	00	00
28	Pennsylvania	00	28	00	00
3	Delaware	1	00	1	1
11	Maryland	3	7	1	00
24	Virginia	00	00	24	00
9	Georgia	00	00	9	00

From the present state of the votes it is inferred that no person will be chosen by the electors. Mr Adams has now 80. In order to secure his election, therefore. he must receive 51 out of 91 which are yet uncertain. This however may be considered as altogether improbable. Gen. Jackson has now 43 votes, and must receive all that are now to be given, except eleven, in order to be chosen by the Electors. Mr Crawford will undoubtedly be the third candidate on the list to be voted for by the House of Representatives.

The choice of President and Vice President of the United States, for the ensuing four years, is to be made on Wednesday next. Who will be president? is a question not easily answered. But no question exists that Mr Calhoun will receive a decided majority of the electorial suffrages for Vice President.

NORTH-CAROLINA. We learn from the National Intelligencer of Saturday that the returns from 34 counties of this state, (out of 63) give a majority of 2568 for the Crawford ticket over the opposition ticket.—The Raleigh Register says, "From all we can learn on the subject, the majority will be small for either candidate, and no one can pronounce with certainty on which side it will be.

OHIO. There is yet no certain information of the result of the election in Ohio. The Zanesville Republican of Saturday, Nov. 12th, says—We have seen a note from a gentleman in Lancaster, which informs us that a person direct from Columbus, brought the returns from the reports of the Sheriffs, which amount in the total, as follows:—Clay, 17,290; Jackson, 16,735; Adams, 12,112—Clay's majority over Jackson, 555. The Sheriffs disagree in some instances, which renders it doubtful. until to-morrow, when the official returns will be opened.

CAPTURE OF PIRATES. In our last we gave some account of a number of late daring piracies in the West Indian Seas. It now appears that some of the pirates have been taken. The following is an extract from a letter written by Lieut. Commandant Skinner, of the U. S. Schooner Porpoise, to the Secretary of the Navy.

It appears that on the night of the 19th of Oct, Lt. Hunter was sent out with the boats to search about point Yeacos, Sewappa Bay, &c:—

"On the evening of the 22nd," says the letter, "Lt. Hunter returned with a piratical schooner of one carriage gun, and one new American cutter, and two other boats; one, having three men on board, he captured in Sewappa Bay—every appearance justified the suspicions of piracy. These persons informed Lieut. Hunter that their vessel had been taken by armed men, the boat they were in given in exchange, with a promise of returning in a few days, and restoring their vessel. The next day, off Camrioca, Lieut. Hunter discovered a suspicious schooner standing to sea, in chase of a vessel in sight. On his approach the schr. tacked, and made for the shore, closely pursued by the boats. The crew abandoned the vessel, and fled to the woods, where they were sought for in vain.—From the number of nautical instruments, trunks of clothing, rigging and sails, with three sets of American colors found on board, she must have robbed several vessels; from stains of blood on clothes and other articles on board, I fear the unfortunate persons to whom they belonged must have been murdered. No papers were discovered which could lead to the name of the vessel or vessels captured; several articles of clothing were marked "Capt. Shaw"—a number with the initials "A. S." A bag on board was lettered "Brig Morning Star's Letter Bag!" one waistcoat containing in the pocket a printed card, "Mrs M. Loft's Boarding House, Charleston, S. C." and appeared to have been newly printed. A medicine chest on board was put up in New-York. I have delivered the prisoners to the Governor of Matanzas, and shall furnish him with all the testimony in my power which can throw any light on their character."

FIRE. The Capitol of the State of Kentucky was destroyed by fire on the 4th inst. The building was said to be the finest in the state, measuring 100 feet by 60. It was built in 1816, and cost $80,000.

AMERICAN FEMALE ENTERPRISE. In Middlefield, Otsego county, an establishment has been formed by some young ladies for the manufacture of imitation Leghorns, and they have already been so successful as to undersell, advantageously, the traders in the regular article. Several specimens are now before us, manufactured by the Misses Jones, proprietors of the establishment, and they are highly creditable to their industry, taste, and skill in the art.—*Com. Adv.*

BALTIMORE, Nov. 20. By the fast sailing schooner Young Brutus, Capt. Murphy, arrived here yesterday from St Thomas, we learn that the U. States schooner Beagle, on the 27th October fell in with and captured a small piratical sloop rigged boat, on the south side of Crab Island—the crew effected their escape. Subsequently it was understood, that six of them had been taken prisoners by the authorities of Crab Island. The whole number of persons on board, as nearly as could be ascertained, amounted to eleven. *Patriot.*

Subscriptions have been commenced at New-York for an Equestrian Statue of Washington, in bronze, to cost $40,000

WASHINGTON, Nov. 17. On Tuesday, the 16th inst. Mr Adams, Secretary of State, introduced the Baron De Mareuil, Envoy Extraordinary and Minister Plenipotentiary from France, to the President of the United States, at a special audience—to whom the Baron delivered a letter from his present Sovereign, Charles the X. announcing the decease of the late King, his most Christian Majesty, Louis the XVIII.

ALBANY, Nov. 19.—*Canal Revenue.* We learn from one of the canal commissioners, that the toll already received this season amounts to upwards of $300,000; and that the proceeds of toll on the northern canal amount to more than the interest of the money which it originally cost. *E. Adv.*

PLYMOUTH, NOV 20. PLYMOUTH BEACH. We learn that the sum of $20,000 recently appropriated by Congress for the repairs of Plymouth Beach has been expended in a manner highly satisfactory to the public. Much credit is due to Lieut. William H. Chase, of the Corps of Engineers, under whose superintendence these repairs have been made, for the skill and judgment displayed by him in this expenditure. *Memorial.*

Jamaica papers, received at Baltimore state, that on the 13th October, the Colombian brig of war Eagle, Captain Donalson, captured a Spanish Guineaman, with a cargo of dry goods, bound to the coast of Africa, and ordered her to La Guayra. *N. Y. Statesman.*

It is understood that General James Miller, late Governor of Arkansaw, will be appointed Collector of the Customs for the port of Salem, Mass. vice William Lee, deceased. *Patriot.*

Mr Granville, the agent from Hayti, is about to return to his own nation. 18 vessels have sailed, or are about to sail from Philadelphia, which will carry about 2000 emigrants.

CAPITAL PUNISHMENTS. The *Code Napoleon* awards the punishment of death to six cases only, the Law of England to 200.

James Pierpont, Esq. deputy naval officer of the port of New Orleans, was recently killed in a duel, the ball of his antagonist having past directly through his heart.

LITERARY. "*Lionel Lincoln*," the first of a series of National Tales entitled "Legends of the Thirteen Republics," and which it is understood are to be given to the public by the author of the Spy, Pioneer, &c. is now in the press of Charles Wiley and will be out about the 1st of December. This first of the series embraces that portion of American history between the passage of the Stamp Act and subsequent to the battle of Bunker Hill. The scenes are principally in Massachusetts.

Mr Wiley has also in the Press and will publish in about two weeks "The Valley of Shenandoah," an American Tale, by a distinguished citizen of Virginia, descriptive of southern scenery and manners, particularly in Virginia, at and after the close of the Revolution. *N. Y. Statesman.*

The celebrated Madame de Genlis, has sold the manuscript of her personal Memoirs, to a Paris Bookseller, for the sum of *forty thousand franks*, about eight thousand dollars. The work embraces the period from 1766 to the present time, and is said to be exceedingly rich in anecdote respecting the most remarkable events and persons of the age.

The American novel *Redwood*, has been published in Paris in a French translation, and the point whether it be, or not, from the pen of of Mr. Cooper, the author of the Spy, &c. is debated in the Paris journals. It is known here to be the production of a lady. *Nat. Gaz.*

The British Packet Osborne, Lieut. Roberts, 28 days from Falmouth to Halifax, and 7 days from Halifax to New-York, arrived this forenoon. We have seen only one London paper brought by this conveyance, the British Traveller of Oct. 12th. The Greek Provisional Government had issued a decree, declaring that European ships, employed in transporting cargoes on account of the Turkish government, if captured by the Greeks, would be condemned with their cargoes as lawful prizes, and their crews treated according to the maratime code of Europe in such cases provided.

A vessel, under the Grecian flag, arrived off Dover, on the 11th of October, in which Mr Blaquire, Secretary of the Greek Committee, was understood to be a passenger. A letter, said to be from Mr. Blaquire, states that the affairs of the Greeks were in a prosperous state when he left, confirms the account of the destruction of a Turkish line-of-battle ship, a frigate, and corvette, with a number of transports, near Samos, by a squadron of 18 Greek ships.

The success of the Greeks at Salona and the neighbourhood, was very brilliant, and the army of the Dervish Pacha was beaten and dispersed. *N. Y. Statesman, Nov. 22.*

SCALA NUOVA, AUG. 19—For some days the Ottoman squadron was in sight of the Greek fleet, when, after divers insignificant movements on both sides, the Greeks, to the number of 30 sail, advanced towards the little channel which separates Samos from the Asiatic Continent about two miles. Scarcely had the Musselmans perceived the situation of the enemy, when they demanded with three loud cheers to be led to battle. Three times the Captain Pacha refused his people the permission to fight, observing to them that the position of the Greeks was advantageous and that they would get themselves into a situation of embarrassment. This availed nothing; the Musselmans in their enthusiasm, threatened to mutiny, and go to battle without orders. Yielding to necessity, the High Admiral then ordered a division to advance towards the Greeks; this division soon reached in full sail the little channel. The Greeks uttered loud cries and remained motionless at their post. Three fire-ships were directed against the frigate that had the lead. The cordage took fire. The Turk by a heavy cannonade endeavors to keep off the destructive fire which is ready to consume him. All his efforts are in vain; courage must yield to necessity; the frigate is all in flames; it tacks and stands towards the Continent. On this the Turkish squadron disperses; all fly without hesitation; and the Greeks spreading all their sails pursue them. In the midst of the general confusion the frigate blows up, a general panic prevails, and the Musselman imagines himself already overtaken by the enemy. Some get into the open sea, others steer towards the coast, where they strand and burn their vessels. Only one Algerine brig, surrounded by the Greeks was compelled to surrender. In this affair the Turks lost a frigate, a corvette and two brigs. The greater part of the crews of these vessels perished.

SMYRNA, AUG. 24.—Letters from Scala Nuova. say that the troops which were at the foot of Mount Mycale, at the Cape called by the Turks Dib Bournou, have wholly deserted. Part of them however have returned to Scala Nuova. Thus this army, which had hastened from the remotest parts of Natolia, to ravage Samos, has vanished in a moment.

SMYRNA, SEPT. 2.—It is now officially known that Athens has not fallen into the hands of the Mahometans, but it is also certain that the Turks sometimes advance up to the walls of the capital of Attica, often carrying away prisoners.

Odysseus is not gone to Morea, but to Salona with a sum, which he has received from the Provincial Government of Greece, to form a camp in that country, in order to oppose the Musselman forces that may advance on that side.

It was the intrepid Canaris, who, in the little channel, set fire to the frigate, the corvette and two brigs. The European Naval Officers are astonished at the courage and boldness of Greek mariners.

Letters from Constantinople state, that Moldavia and Wallachia are finally evacuated, that peace between Russia and the Porte is signed, and that a Russian Ambassador is shortly expected in the Turkish capital.

SCALA NUOVA, SEPT. 11.—A new camp is formed at Psili, a city situated 12 hours ride south of Dib Bournou. The Janissaries are every day coming in here, this army being formed entirely of them. Our city and its neighborhood are ruined.—We know nothing certain respecting the Captain Pacha. We are assured, however, that the Grand Admiral is at Stauchio with a part of his squadron. The Egyptian generalissimo is at Rhodes with his army, detained there by the North winds, which prevent his going out. The Egyptian troops have suffered much. Many of the horses have perished for want of water. We are assured that several European transports having finished their term of service, have threatened to retire. An hundred sail [of Greek vessels] commanded by Admiral Miaulis, are cruising along the coast, and seem to be only awaiting the signal for combat.

NEW YORK, NOV. 20.—The Gazette of the Isthmus of October 10th, with which we have been favored by a friend, is filled with the most interesting intelligence concerning the victory of Bolivar over General Canterac, and its consequences, of which we published the official account some time ago. It now appears that the reiterated reports we have since received of a subsequent and more general engagement, were unfounded. Canterac's defeat, however, appears to be as decisive to the Spanish Cause in America, particularly when taken in connexion with the capture of Caratala, and the other dissentions among the Spanish officers in the south, which we heard of two days ago by way of Buenos Ayres, and are now fully corroborated by way of the Pacific. Upper Peru is now in the hands of the Patriots, and Bolivar had not far to go to meet with unexpected friends in revolted Spanish officers.

BUENOS AYRES AND PARAGUAY.

An interesting work has been published in Paris on Buenos Ayres and Paraguay, by M. Denis, author of a work on Guiana. The geographical portion of it is very valuable, but the frequent references to the manners and customs of the inhabitants are also full of interest. While the southern countries of the American continent are daily rising in importance, it is very desirable that means should be adopted to disseminate a knowledge of them in the United States; and it is to be hoped that valuable works of this description may be translated and published among us. *N. Y. Dai. Adv.*

To Correspondents. A number of communications on hand are deferred for want of room.

ORDAINED,

At New Castle, on the 3d instant, Rev. Jotham Sewal, Jr. over the Cengregational Church and Society in that place. Introductory Prayer by Rev. David M. Mitchell, of Walderboro'; Sermon by Rev. Samuel Johnson, of Alna; Consecrating Prayer, by Rev. Jotham Sewall, or Chesterville; Charge to the Pastor by Rev. John W. Ellingwood, of Bath; Right Hand of Fellowship by Rev. Nathaniel Chapman, of Bristol; Charge to the church and people, by Rev. Jonatham Adams, of Woolwich; Concluding Prayer, by Rev. Daniel Kendrick, of Edgartown.

At Alexandria, D. C. Oct, 31st. Rev. S. Cornelius, as Pastor of the Baptist Church in that place. At the same time and place, Mr S. M'Connell, as an evangelist.

In South Granville, N. Y. Messrs Abijah Crane and Isaac N. Sprague, as Evangelists.

At New Fairfield, Conn. Rev. Abraham O. Stansbury, as pastor of the Congregational church. Sermon from 1 Cor. 4, 15. by Rev. Mr Brundage, of Brookfield.

Installed, in Fredericksburg, Va. Rev. Saml. B. Wilson, pastor of the Presbtyreian church.

MARRIED,

In Milton, Dr Thaddeus W. Harris to Miss Catherine daughter of Dr Amos Holbrook.

In this, city, Mr Joseph Lewis to Miss Sylvia Brown; Samuel B. Barrell, Esq. of Washington city, Counsellor at Law. to Miss Catharine Maria Ward, eldest daughter of the Hon. Judge Ward; Mr Daniel Jewett to Miss Hannah Mann; Mr Moses P. Stickney, to Miss Mary Ann Roulstone; Mr John L. Dimmock, Merch't. to Miss Sarah G. Wheelright, daughter of Samuel W. Esq.; Mr George W. Flint, to Mrs Maria L. Peters; Mr Robert Farley, to Miss Frances C. Prince.

In this city, on Sunday evening, by the Rev. Mr Pierpont, Mr Dexter Babcock, of the firm of Babcock & Coolidge, to Miss Mary Hancock—all of this city.

In Charlestown, on Thursday evening last, Mr Asa Tufts, to Mis Mary Ann Tufts, both of C.

In Worcester, on Wednesday evening, William A. Crocker, Esq. of Taunton, to Miss Frances C. Thomas, of Worcester, grand-daughter of Isaiah Thomas, Esq.

In Albany, Rev. Josiah Bent, of Weymouth, to Mrs Paulina Rice.

In Milton, on Monday evening last, by the Rev. Mr Gile, Mr William Warner, of this city, to Miss Lydia, youngest daughter of the late Mr Ezra Coates, of Milton.

On Thursday evening last, by the Rev. Mr Green, Mr Stephen Perry, of Dover, Mass. to Miss Catharine W. Stevens.

In Newburyport, on Tuesday evening last, by Rev. Dr Andrews, Caleb Cushing, Esq. to Miss Caroline Elizabeth Wilde, daughter of the Hon. Saml. S. Wilde.

DIED,

At sea, on board U. S. schr. Porpoise, Midshipman Cutts, son of Hon. Charles Cutts, Secretary of the Senate of the U. States.

In Cambridge-port, on Wednesday, 17th inst. Mrs. Bethiar Gibbs, aged 48.

In new-York, the Rev. Michael O'Gorman, Roman Catholic Priest of St Patrick's Cathedral.

In Belfast, Zacheus Porter, Esq. aged 44.

In Portsmouth, Miss Ann Foster, aged 69.

In Plymouth, Mrs Remember Bramhall, aged 73.

In Kingston, widow Hannah Eaton, of Plymouth.

In Brighton, Lucy, eldest daughter of Mr Cephas Bracket, aged 7 years.

On the Coast of Africa, Capt Allen Munro, 2d, of Bristol, R. I. aged 24, master of brig Charles of this port.

In New York, John Quackenbos, Esq. aged 88.

Capt. Joseph Bainbridge, of the U. S. Navy.

In this city, Mrs Mary Apthrop, widow of the late William Apthrop, Esq. aged 73.

The number of deaths in Boston in the week ending Nov. 18, was *twenty-seven.*

FRATRES POLONI.

FOR Sale at the office of the Christian Register, a complete set of the Fratres Poloni, neatly bound in nine folio volumes. Nov. 12.

PEW TO LET.

TO LET, half a pew in Rev. Mr Pierpont's Church. Inquire at this office. ep4t Nov. 12.

ROBINSON'S SERMONS.

JUST PUBLISHED, by Cummings, Hilliard, & Co. "Seventeen Discourses on several Texts of Scripture; addressed to Christian Assemblies, in villages near Cambridge. To which are added Six Morning Exercises. By Robert Robinson."

For sale also at the Counting Room of the Christian Register. Nov. 19.

REAL ESTATE AT AUCTION.

WILL be sold at Auction, 20th December next, at 10 o'clock, A. M. about 20 acres of Woodland, near Capt L. Williams', also 4 acres of Orchard land near Joel Drake's, also, a young orchard near the estate of the late Parnemas Ames.

WILLIAM REED.

Easton, November 18, 1824.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—Lottery Ticket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents, third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.
Appeal to the candid, do.
Answer to the question,—Why do you attend a Unitarian Church? 12 cents per dozen.

The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.

A Sermon on the manifestation of God—founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the first Parish in Hingham.

A Sermon on the religious opinions of the present day—by Thomas Gray, pastor of the Church on Jamaica Plain, Roxbury.

A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism—by Jacob Flint, minister of the Church at Cohasset.

Dr Channing's sermon at the ordination of Rev. Jared Sparks. Twelfth edition.

Also Dr Abbott's Seasonable Thoughts on Baptism.

DR CHANNING'S SERMON.

A CHEAP edition of Rev. Dr CHANNING'S Sermon, at the Ordination of Rev. Mr SPARKS, at Baltimore, has been published at this office. Those who wish to obtain it for distribution, or by the quanity for sale, can obtain it at the Counting Room of the Christian Register, at $8,00 per hund. or $1,20 per doz. Oct. 15.

Christian Calendar.

JUST published at the office of the *Christian Register*, the CHRISTIAN CALENDAR, & *New England Farmer's Almanack.* Besides the usual calendar pages, and other useful parts of an Almanack, this publication contains a variety of interesting matter, statistical, moral and religious.

It has been the design of the editor to make it an entertaining and useful tract, not only to the Farmer but to all classes of citizens. Though properly a religious tract, it is belived it will not be found to contain any thing that may be objected to by reasonable men of any of the religious sects. Booksellers, and country traders, and all who purchase for distribution will be supplied on the most favourable terms.

For sale also by N. S. Simpkins, corner of Court and Brattle St's.—J. W Burditt, Court-street—I. W. Goodrich—D. Felt—B. Loring—and C. Stimson, State-st, —and by Cummings, Hilliard & Co.—and R. P. & C. Williams, Washington-street. Oct 1.

JOTHAM ANDERSON.

JUST published, and for sale at the Counting Room of the Christian Register, and at the principal bookstores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together.

GENEVA CATECHISM.

COMPLETE SETS of the Geneva Catechism may be obtained at the Counting Room of the Christian Register, in any quantities.

NEW HYMN BOOK.

THE stereotype (2nd) Edition of the NEW-YORK COLLECTION OF HYMNS, is for sale by Cummings Hilliard & Co. and at the office of the Christian Register. ☞Price—well bound in strong sheep, and lettered, 40 cents per hundred—and 50 cents per dozen. In other binding proportionably low.

This work has been adopted in about twenty different Societies within the short period in which it has been known. It is in a form not to be changed, and any additions which it may hereafter be thought expedient to make, will be published separately, so that they may be annexed at pleasure to the original work. Oct 15.

FOR sale at this office, the following valuable works neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

MEDICAL BOOKS.

FOR SALE at this office PARR'S MEDICAL DICTIONARY, Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1824, in neat sheep, on very reasonable terms.

THE FACTORY GIRL,

BY the author of "FILIAL AFFECTION," "JAMES TALBOT," &c.

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." *St. Paul.*

A few copies of this very valuable little work may be had at this office. *Price 25 cts.*

August 27.

FILIAL Affection, or the Clergyman's Grand-Daughter, a Moral Tale, by the Author of the Factory Girl, James Talbot, &c.

This valuable little work may be obtained at this office.

POETRY.

From the U. S. Literary Gazette.

CONSOLATION.

It is not when the parting breath,
We watch with anxious heart,
It is not in the hour of death,
When those we love depart,
Nor yet when laid upon the bier,
We follow slow the corse,
And leave it in its dwelling dark,
That most we feel the loss.

When past the last, the solemn rite,
And dust to dust hath gone,
And in its wonted, channeled course,
The stream of life flows on;
Oh who can tell how drear the space
Once filled by those most dear,
When well known scenes which they have loved
And *all* but *they* are here.

This deep, this heartfelt loneliness,
This quietness of grief
Falls heavier on the flowers of joy,
Than tempests strong but brief;
Though whirlwinds tear the blossoms fair,
Yet still the stem may thrive,
But the withering blight of one wintry night,
Scarce leaves the root alive.

Yet as our earthly pleasures fade,
If plants of purer peace
Spring in our bosom's wilderness,
And nurtured there, increase;
And humble hope, and holy fear,
Our wounded bosom fill,
They'll teach us all the blessedness,
Of yielding to his will.

Then seek not hours of sober grief,
Or sorrowing thoughts, to shun
Until we feel that we can say,
"Thy will—not mine—be done,"
And then our hearts to Him will pay,
An homage pure and warm,
Who saw the cloud o'er them we love,
And housed them from the storm. A. C. H.

The following is a continuation, from our last, of the history of IGNATIUS LOYOLA, the celebrated founder of the order of Jesuits.

Early in the morning he departed from Montserrat, leaving his horse at the monastery, and receiving in exchange certain penitential instruments, from his ghostly father. With his staff in his hand, his scrip by his side, bare-headed, one foot unshod, (the other being still weak from his wound) he walked briskly to Manreza, a small town about three leagues from Montserrat. Resolved to make Manreza illustrious by his explary penance, he took up his abode at the hospital for pilgrims and sick persons; he girded his loins with an iron chain, put on a hair shirt, disciplined himself three times a day, laid upon the bare ground, and lived upon bread and water for a week. Not content with these mortifications, he sometimes added to his hair shirt a girdle of certain herbs full of thorns and prickles. He spent seven hours every day in prayer, and frequently continued a length of time without motion. Considering, however, that this maceration of his body would advance him but a little way to Heaven, he next resolved to stifle in himself all emotions of pride and self-love, and for this end, he studiously rendered himself disgusting, neglecting his person, and to hide his quality, assuming a clownish carriage. —With his face covered with dirt, his hair matted, and his beard and nails of a fearful length, but his soul filled with inward satisfaction, he begged his bread from door to door, a spectacle of scorn and ridicule to all the inhabitants and children of Manreza. He persevered in this course, notwithstanding the suggestions of the wily enemy of mankind, who wished to tempt him to the world again, until a report was circulated that he was a person of quality, and the feelings of the people were converted from scorn and ridicule to admiration and reverence, whereupon he retreated to a cave in the neighborhood. The gloom of his new abode excited in him a lively, vigorous spirit of penance, in which he revelled with the utmost fervour, and without the least restraint. He chastised his body four or five times a day with his iron chain, abstained from food until exhausted nature compelled him to refresh himself with a few roots, and instead of praying seven hours a day, he did nothing but pray from morning till night, and again, from night until morning lamenting his transgressions, and praising the mercies of God. These excessive indulgencies mightily impaired his health, and brought on a disease of the stomach, which at intervals afflicted him, until the time of his death; the spiritual joys which they had formerly brought him, suddenly disappeared, he became melancholy, had thoughts of destroying himself, and then recollecting to have read of a hermit who having fruitlessly petitioned for a favor from God, determined to eat nothing until his prayers were heard, he also resolved to do the same; he persevered for a week, and then at the command of his spiritual director left off fasting. His troubles ceased, and he now began to wax into a saint. He had a vision of the mystery of the Holy Trinity, of which he spoke, although he could only just read and write, with so much light, and with such sublime expressions, that the most ignorant were instructed, and the most learned delighted. Nay, he wrote down his conceptions of this mistery, but we lament to say, that his manuscript was unfortunately lost. His visions began to multiply, the most remarkable of which was an extasy which lasted eight days, neither more nor less.—These illuminations were so convincing, that he was heard to say, that had the revelations never been recorded in scripture, he still would have maintained them to the last drop of his blood.—The heavenly favors he thus received he opened in part to his ghostly directors, but with this exception, he shut them up in his own heart. His efforts to conceal himself from the eyes of men were vain; his austerities and extacies, aided by the belief of his being a man of quality in disguise, attracted crowds of people to see and hear him, and he was pronounced—A SAINT. He had gained reputation, he had secured attention, and something like a design began to appear; he conceived himself called, in his language, to the service of his neighbor, that is, to apply himself to the converion of souls. He quitted his beloved solitude, exchanged his squalid weeds for more decent attire, and, reflecting that his new vocation required health and vigour, he moderated his austerities and clothed himself with a warmer garment, made however of coarse material.

It was at this period that Loyola composed his books of *Spiritual Exercises*, a series of meditations divided into four parts, or weeks, intended as a practical rule by which to arrive at Christian perfection. The scope of these meditations is a consideration of the end for which man is placed on earth, whether for the purpose of enjoying the pleasures of sense, of acquiring glory, riches. &c. or to serve God; that as the things of this world are only means to some end, they are to be valued not by their intrinsic worth, but according to their tendency to such an end, whence he concludes that they are not to be esteemed according to the good or evil they bring to the present life, but according to the advantages or hindrances we receive from them in order to eternity. Having established this essential principle, he proceeds to the consideration of pride and disobedience, and their consequences, and thence to that of the choice of a form of life, the consideration of the passion and death of Christ, the resurection, and in conclusion, the contemplation of spiritual love, and the perfections of the Deity. This is the brief outline of this celebrated composition, the powerful instrument of discipline, which Ignatius used in the formation of the moral and theological character of his followers. It is undoubtedly a matter of surprise that a person so uneducated as he was at this time, should have produced a work which although tending to asceticism, is distinguished by considerable practical wisdom; and as might be expected doubts arose as to his really being the author of it. On this point however nothing satisfactory has yet appeared.

Notwithstanding that the necessary consequence of actions like these was to attract the attention of the world, he is described as being desirous of withdrawing himself from the notice and esteem of men, and he resolved to carry into execution a design which he had long nourished of visiting the Holy Land. He accordingly proceeded to Barcelona, where he embarked on board a ship about to sail for Italy, landed at Gayeta in 1523, and proceeded on foot to Rome, where he received the Pope's benediction, and obtained permission to make a pilgrimage to Jerusalem. From Rome he went to Venice, where he embarked, and arrived at Jerusalem, on the 4th of September, in that year.

Here his heart was touched with the most tender devotion, and he began to deliberate whether he should fix his residence on the illustrious soil of Judæa, and apply himself to the conversion of the infidels. For his greater satisfaction he consulted the superior of the Franciscans, who had the care of the Holy Sepulchre; the superior remitted him to the Father Provincial, who counselled him to return to Europe. But Ignatius having some scruples about abandoning his design, answered to the Provincial, that nothing but the fear of displeasing God should make him leave the Holy Land. "Why then," said the Provincial, "you shall be gone to-morrow; I have power from the Holy See to send back what pilgrims I please and you cannot resist me without offending God." Ignatius submitted without another word, left Jerusalem on the following day, and arrived at Venice about the end of January, 1524. A Spanish merchant at this place forced him to take fifteen or sixteen *reals;* but on his coming to Ferrara he gave a *real* to the first beggar that held out his hand, a second came, and he gave him another. These liberalities drew all the beggars to him, and he refused none so long as his money lasted; and when he had done, he began to beg himself, whereupon they cried out, *a saint, a saint!* He needed no more to make him leave the place; he continued his journey through Lombardy to Genoa, where he embarked for Barcelona. During his voyage from the Holy Land, he had reflected a good deal on the subject of converting the infidels, and considering that without the aid of human learning his efforts would be comparatively inefficacious, he determined to put himself under the care of Ardebalo, the master of the grammar school at Barcelona. He was now thirty-three years of age. On his arrival at Barcelona he fell to the study of the rudiments of the Latin language, and went every day to school with the little children; but whilst his master was explaining the rules of grammar, he was deeply engaged with the mysteries of faith. This distraction of attention he ascribed to the powers of darkness, and made a vow to continue his studies with greater application; nay he requested of Ardebalo to require the same task from him as the rest of the boys, and if he did not perform it, to punish him as he punished them, by reprimands and stripes. We do not learn whether the master was necessitated to quicken his scholar's diligence in the way suggested, but it is certain that he now proceeded in his studies with much greater facility. About this time he read the *Enchiridion Militis Christiani* of Erasmus, which had been recommended to him, but finding that it wanted fervour, and in fact diminished his devotion and exercises of piety, (and was probably reducing him to a reasonable Christian) he threw away the book, and conceived such a horror of it, that he would never read it more, and when he became General of the Jesuits, ordered that the society should not read the works of Erasmus. Being re-established in health, he renewed his austerities, but for the sake of study, retrenched a part of his seven hours of prayer. John Pascal, a devout youth, the son of the woman with whom he lodged, would frequently rise in the night to observe what Ignatius was doing in his chamber, and sometimes he saw him on his knees, at others prostrate on the ground, and once he thought he saw him elevated from the earth, and surrounded with light, or as Butler expresses it in his *Hudibras*,

"Hang like Mahomet in th' air,
Or Saint Ignatius at his prayer."

[*To be continued.*]

THE MONUMENT.

The sentiment of the Public has been so strongly expressed in favour of a great Monument for Charlestown, that it may seem superfluous to make a question on the subject, whether favourable to the object, or otherwise.

* * * * * *

"There seems to me even a double use in public Monuments. They serve to direct the mind of the spectator to the contemplation of that wonderful spirit which filled the patriot; they inspire *us* with the same sentiment, they warm the soul with the same zeal, and thus give a moral force to the community, which is more valuable to it, than brass or iron. But what I hold to be even more important than the patriotic feeling, is the *elevation* of mind, arising from the view of great and imposing works.—The Creator of the Universe has placed us in this fair world, that we might cultivate and render it more beautiful. Every work of art contributes to promote this design; and in proportion to its magnitude, and effect, does it perform this the more fully, and when it exceeds the common forms and appearances of things, it raises the mind from ordinary objects, and elevates it to regions which are beyond the reach of vision." "Such," said my friend, "is my opinion of the utility of public Monuments; but if you look for one more authoritative than mine, hear what is said by the moral and religious poet:"—

'Look down on earth. What seest thou? Wondrous things.
Terrestial wonders that eclipse the skies.
What levelled mountains and what lifted vales!
O'er vales and mountains, sumptuous cities dwell,
And gild our landscape with the glittering spires.
How the tall temples, as they meet the Gods,
Ascend the skies! The proud triumphal arch
Shows us half heaven beneath its ample bend.
Here plains turn oceans; there vast oceans join.
How yon enormous mole projecting breaks
The mid seas furious waves! Their roar amidst,
Outspeaks the Deity, and says, "O main
Thus far, not farther. ——
Art prevails!
What Monument of genius, spirit, power.
And now, if justly raptured at the scene,
* * * * * * * * * thou sayest,
Whose footsteps these? *Immortals* have been here,
Could less than souls immortal *this have done?*" C.
Centinel.

From the Philadelphia Aurora, November 8, 1824.

CURIOUS CAUSE OF WAR.

In 1005, some soldiers of Modena, ran away with a bucket from a public well, belonging to the state of Bologna. This bucket might be worth a shilling, but it produced a quarrel, which was worked up into a long and bloody war. Henry, king of Sardinia, son of the Emperor, Henry the 2d, assisted the Modenese, to keep possession of the bucket, and he was made prisoner in one of the battles. His father the Emperor, offered a chain of gold, that would encircle Bologna, which is seven miles in compass, for his son's ransom, but in vain. After 22 years of imprisonment, his father being dead, he pined away and died. This fatal bucket is still exhibited in the tower of the Cathedral of Modena, inclosed in an iron cage. The offer of the gold chain, seems a prodigious bribe, but there are many artists in London, who could make a very few ounces of gold answer the purpose; as a single grain could be hammered, until it is the thousandth part of a line in thickness, and will cover fifty square inches, and each square inch may be divided into two hundred strips,—reaching more than one eighth part of a mile. The Bolognese were propably aware of the ductility of the metal, and were not to be duped into such a bargain.

CHANGE OF AIR.

DR DARWIN one day at Nottingham, assembled a large crowd round him, and standing upon a tub, thus addressed them: Men of Nottingham listen to me. You are ingenious and industrious mechanics. By your industry life's comforts are procured for yourselves and families. If you lose your health, the power of being industrious will forsake you. That you know; but you do not know that to breathe fresh and changed air, is not less necessary to preserve health than sobriety itself.

AIR becomes unwholesome in a few hours, if the windows are shut. Open those of your sleeping rooms, whenever you quit them, to go to your workshops. Keep the windows of your workshop open, whenever the weather is not insupportably cold. I have no interest in giving you this advice. Remember what I your countryman, and a physician, tell you. If you would not bring infection and disease upon yourselves, and to your wives and little ones, change it many times a day, by opening the windows.

Aurora.

Press no argument beyond a rational Proposal: let every man be heard: it is else much the same as to turn him out of company; for he is made nobody in it.

☞ *Second Edition, with Plates.* ☜

THE

HISTORICAL READER,

Designed for the use of
SCHOOLS AND FAMILIES.
ON A NEW PLAN.

BY REV. J. L. BLAKE, A. M. S. H. S.

CONTENTS—The Creation—Paradise—An Evening in Paradise—The Deluge—The Antediluvians—The World contemplated at a distance—The Tower of Babel—The Assyrians—The Ruins of Babylon—The Egyptians—The Egyptian Pyramids—The Falling Tower—The River Nile—Progress of Writing—The Trojan War—Battle of Thermopyla—Socrates—The Social State—Battle of Marathen—Seneca—Patriotism—The Carthagenians—The Warrior's Wreath—Solomon's Temple—Revolt of the Ten Tribes—Julius Cæsar—and Pompey—Battle of Pharsalia—The World a Fleeting Show; Death of Cæsar; Catiline's Conspiracy; The Tears of Judah; Destruction of Jerusalem; Order of Nature; The Fall of Rome; Rise of Mahometanism; Empire of China; Charles V. Emperor of Germany; Mahomet; Feudal System; The Crusades; Chivalry; The Reformation; The Dungeon; Translation of the Bible; Patriots and Martyrs; The Order of Jesuits; Martyrs of Armorian; Morning Hymn; Seige of Calais; Uncertainty of the World; Massacre of Swedish Nobility; A Summer's Morn; Joan of Arc; Discovery of America; The Times of Old; Capture of Montezuma; Conquest of Mexico; Victory; William Wallace; The Exile; Robert Bruce; Death of Antony; Death of Cleopatra; The Captive Lady; Mary Queen of Scots; Fall of Jericho; Charles 1. of England; The Ruins; Gun-Powder Treason; Disappointed Ambition; The aged Prisoner; Plymouth Colony; The Indian Princess; The World at Rest; Settlement of Rhode-Island; Settlement of Pennsylvania; Liberty; Capture of Mrs. Duston; New-England Witchcraft; General Oglethope; Benjamin Franklin; Destruction of Tea at Boston; First American Congress; Battle of Bunker's Hill; Burning of Charlestown; General Lyman; Excision of Wyeming; New-England; Tornado in Barbadoes; American Independence; French Bastile; The Wise Choice Abdallah and Sabat; The Land of Rest; The French Revolution; Silver and Gold The Star in the East; Battle of Trafalgar; The Field of Battle; Human Slavery; Origin of African Slavery; The Negro's Complaint; William Tell; Battle of Erie; Surrender of Quebec; Alexander Selkirk; Bonaparte's Campaign in Russia; Burning of Moscow; The Kremlin of Moscow; Battle of New-Orleans; The Miseries of War; The Common Lot.

Boston, Nov. 11.

RECOMMENDATIONS.

The HISTORICAL READER has been sent to the SENIOR CLASSES OF FOUR COLLEGES, from each of which letters highly commendatory have been received. When it is considered that Students of College are much interested in the subject of education, and that a large proportion of them are instructors, recommendations from such a quarter are much to be relied upon. From the letters alluded to are the following remarks:—

"Without any pretensions to the office of critics we would simply remark, that in our opinion it is a work exceedingly well calculated to answer the purposes for which it was intended."

"We think the plan of the Historical Reader good; and the selection such as is too interesting to be easily forgotten, and too useful not to deserve remembrance."

"We think the Historical Reader eminently calculated to benefit the young mind, give it a taste for the reading of history, by the early perusal of its most prominent and interesting facts. Considering the want of a work of this character in schools, the judicious selection and management of its parts, we cheerfully recommend it to the public patronage."

"We approve of the plan adopted in this work, and believe it much better calculated to engage the attention of the youthful mind, than the books commonly used in schools. While the scholar is learning the important art of reading, he can also by using this work, be acquiring much valuable historical information."

The following is an extract of a letter from the Rev. Stephen Farley, A. M. Preceptor of Atkinson Academy, N. H.

"I am highly pleased with the book.—Its plan and matter accorded, in an uncommon manner, with my ideas and wishes on the subject. It is for a reading book in our schools and academies, the very thing, which, in my mind, had been a desideratum. The work is well designed and executed. Historical matter, constituting the ground-work of reading lessons, is in my judgment peculiarly adapted to be useful. It is peculiarly interesting; it is more easily understood; its influence is to expand the mind; and its moral tendency, under the direction of an able and virtuous author, eminently salutary. I feel confident that the book will obtain patronage and be the means of much good. STEPHEN FARLEY."

Atkinson Academy, May 6, 1824.

The Hon. DAVID L. MORRIL, Governor of New-Hampshire, says in speaking of the Historial Reader—"I hope it will be introduced into all our primary schools."

SIMON DAVIS, Esq. of Thompson Con. says, "The Historical Reader has not as yet been introduced into our common schools; but an effort will be made to do it, as in my opinion it is better than any other work that has come under my observation."

In a letter from the Hon. LEVI WOODBURY, L L. D. of Portsmouth, N. H. he says, "The Historical Reader has, in my opinion, advantages over the school books in common use for learning to read."

The following is an extract of a notice of the Historical Reader, published in the New-York Statesman, edited by Nathaniel H. Carter, Esq.

"Mr. Blake's object in the present compilation has been to furnish an instructive and amusing book, for the use of young persons, which may possess all the fascinations of romance and fiction, while it communicates important historical truths, and inculcates lessons of virtue, piety, and patriotism. With this view he has selected interesting portions of history, from the annals of all ages and all nations,—from the creation of the world down to the present time. Interspersed among these extracts, are concise and choice selections of poetry, calculated to inspire generous sentiments, and to improve the taste. At the end of each chapter are appended a few questions, designed to exercise the memory of the reader, and the convenience of the instructor.

"We have examined both the plan and the execution of this work with some attention, and are fully satisfied that it is a useful compilation, and may be advantageously introduced into schools and families. Its contents are well calculated to engage the attention of youth, and to form in their minds a relish for other portions of history, which are less interesting, but not the less necessary in connecting the chain of events. From these considerations it is hoped the Historical Reader will have a wide circulation and experience a liberal patronage."

Published by Isaac Hill, Concord, N. H.